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## **Travels, Researches and Missionary Labors,**

**DURING AN EIGHTEEN YEARS RESIDENCE IN EASTERN AFRICA; TOGETHER WITH  
JOURNEYS TO JAGGA, USAMBARA, UKAMEANI, SHOA, ABESSINIA, AND KHAR-  
TUM, AND A COASTING VOYAGE FROM MOMBAS TO CAPE DELGADO,**

**BY THE REV. DR. J. LEWIS KRAPF,**

**With an Appendix.**

**BOSTON: TICKNOR AND FIELDS.**

IN the beginning of 1842 Dr. Krapf found that his labors at Ankober had not been entirely unfruitful; his little school of ten boys, whom he fed, clothed, and educated at home, was prospering. He had distributed one thousand copies of the Holy Scriptures, and many priests had been awakened to a sense of the sad condition of their church, and received distinguished evidences of the royal favor. He much desired to establish several mission stations among the heathen Gallas, and one in Gurague, where were priests and a church in a most sad condition. But his plans were defeated from various causes, especially from intelligence that his new fellow laborers Mühleisen-Arnold, and Muller, had arrived at Tajurra and found difficulties thrown in the

way of their further progress towards Shoa, so that he felt it his duty to hasten and assist them, while he was impelled also by a purpose, but recently formed, of marrying Rosine Dietrich, a lady of Basel, dedicated to the missionary work. He determined to take the route by Massowa and Gondar, instead of that direct to Tajurra, in order to make the acquaintance of the new Archbishop who arrived in Abessinia in 1841, and learn his sentiments towards Protestants; also to ascertain the state of things in Adowa, and the prospect of re-establishing the mission of 1838; he desired also to learn some new route, should that through Ader-land become interrupted, as well as how far the treaty of 1841 might afford protection to British subjects.

Dr. Krapf left Ankober on the 10th of March, 1842, for Angolala, to take his leave of the King and the British Envoy. On the 12th of March, with the good wishes of the King and a retinue of ten armed servants for aid and protection, he set out on his perilous journey.

"In the afternoon of the following day, the 13th, we reached Salla Dengai, the capital and residence of Senama-Work, the mother of King Sahela Selassie. We were hospitably received, and the next day I was presented to the king's mother, who next to the king, is the most powerful personage in the country, as she rules in comparative independence nearly half of Shoa, in the name of her son. She is an elderly and venerable woman, apparently more than sixty years of age, and wore a large, white Abessinian dress. She received me in a pleasant little room, where she was seated on an Abessinian bedstead, covered by a piece of carpet, surrounded by a number of female attendants, whilst her male ones, with several priests and counsellors, stood at some distance. Both men and women were well dressed, and when I entered, all were talking familiarly with their mistress, who had a lively and a youthful appearance for her years, and seemed to be at once an intelligent and energetic personage and easy of access. She received my presents—a shawl of many colors, a pair of fine English scissors, a looking-glass, an *Æthiopic* New Testament, and a complete Amharic Bible—in a very friendly way, often repeating the words, "God reward you," and the books appeared to give especial delight. She asked me many questions—among others, how my countrymen had come to be able to invent and

manufacture such wonderful things? I replied, that God had promised in His Word not only spiritual but temporal rewards to those who obeyed His commandments; that the English, Germans, and Europeans in general, had once been as rude and ignorant as the Gallas, but after their acceptance of the Gospel, God had given them with science and arts wondrous blessings of an earthly kind; and that if Sahela Selassie went on imitating the enlightened princes of Europe, and above all improving the moral condition of his subjects, Shoa would be able to produce the wonderful things which now surprised her. Upon my taking leave she wished me a prosperous journey, and promised to send one of her servants to introduce me to the governor of Geshe, on the northern frontier of Shoa, and bid him promote my further journey."

Leaving Salla Dengai on the 14th of March, Dr. Krapf proceeded through a half-civilized, inhospitable, though very beautiful country. Our author was most treacherously plundered and arrested by Adara Bille, of Gatura, from whose soldiers, by the kindness of Amade, a neighboring chief, he escaped, and at last, after unspeakable perils and sufferings, arrived at Tekunda, the frontier town of Tigre, on the 29th of April, and at Harkiko on the 2d of May. He heard with regret that his friends who intended to penetrate from Tadjorra to Ankober had, in consequence of the impossibility of travelling through Adal-land, had returned to Egypt.

"On the fourth of May I set out for Massowa along the coast, till I

approached near the island upon which it stands. My feet were swollen, so I adopted the Abessinian fashion of going barefooted. At Massowa I went to the house of the agent of Mr. Coffin, but left it when the French consul, M. de Goutin, gave me a friendly invitation to stay at the Consular house. Without having seen me, and without asking to what nation I belonged, or knowing whether he could trust me, he offered me as much money as I needed for my journey to Aden. It is true, however, that the Consul had heard of me from a Frenchman, who had been plundered in Sokota, and who afterwards had gone to Shoa, where he received much kindness from me, and he wished, therefore, by friendly treatment to reciprocate the kindness shown to his countryman. Our subsequent voyage from Massowa to Aden lasted fifteen days; and from Aden I proceeded to Suez by the next steamboat, in which I received a free passage, on account of the services rendered by me to Major Harris in Shoa. I remained in Egypt up to the time of my marriage with my wife, Rosine Dietrich, in the autumn of 1842, when I returned with my colleagues, Isenberg and Mühleisen-Arnold, to Aden. Our purpose was then to penetrate through the Adal Desert to Shoa, and thence to commence missionary operations among the Gallas, and to visit the dispersed Christian remnants in Gurague, Kambat, and Kaffa, spreading among them the Bible, of which we had thirty chests full, having plentifully supplied ourselves with the sacred volume in Cairo."

Ineffectual endeavors were made from the 20th of November, 1842, to March, 1843, to enter Abessinia through the country of the Somalis, and finally Dr. Krapf and his com-

panions sought to proceed through Tigre to Gondar, though the conversion of the Gallas was of the deepest interest to Dr. Krapf. Still his reluctance to take a final farewell of Abessinia induced him to proceed to Massowa and rejoin his colleagues, and to learn the opposition the Protestant religion encountered in Adowa, and that the desire of the chief of Ubie was to expel those of this faith from Tigre. This little company of witnesses for the Truth proceeded, however, through the Shoa country to the frontier of that province, with a large supply of Amharic and Ethiopic Bibles and Testaments.

"On the way we had to submit to the probation of a severe trial; for in the Shoho wilderness my beloved wife was prematurely delivered of a little daughter, whom I christened 'Eneba,' a tear. I had to bury the dear child, for she lived only a few hours, under a tree by the wayside, and her mourning mother was obliged to prosecute her journey on the third day after her confinement, as the Shohos would not wait any longer, and there was no village in the neighborhood where she could have enjoyed repose."

The interest of Rome was found to have gained such influence in Adowa, that it was judged necessary for the Protestant mission to withdraw from Abessinia.

"Isenberg and Mühleisen-Arnold journeyed to Egypt, whence they were afterwards sent by the committee to the East Indies; but my wife and I returned to Aden, and thence, with the approbation of my

superiors, undertook the voyage to the southeast of Africa. In any case the missionaries had the consolation of knowing that, during their last attempt in Abessinia, they had distributed nearly 2 000 copies of the Scriptures, and from first to last, nearly 8,000."

Embarking with his wife at Aden November 11th, 1843, for Zanzibar, after being nearly shipwrecked Dr. Krapf returned, and on the 23d sailed in another ship with a captain who was a native of Mombaz, and knew the Suahili coast well. This providential change of vessel gave our author the opportunity of examining many interesting places on the East African coast from Mukdishah (or Magadoxo) to Zanzibar; from Cape Guardafui, the Ras Gerdaf of the Arabs, to the Equator in the country of the Somalis, who are much dreaded, as they plunder the crews of shipwrecked vessels, and sell them for slaves into the interior. Mukdishah has about 5,000 inhabitants, and trades with the Galla countries, bringing from them gums, ivory, horses, slaves and hides. This coast is bare, rocky, and uninviting, but the climate less unhealthy than south of the Equator, where the vegetation is rich. By a treaty of Great Britain with the Sultan at Zanzibar the slave-trade is forbidden except for ten degrees south and two north of the Equator, yet it is tolerated along the twelve degrees of the Suahili coast, and in 1853 Dr. Krapf saw twenty Arabian

ships at Mukdishah engaged in smuggling slaves to Arabia. Barava is represented as an important town, being in possession of the Portuguese on the Suahili coast, with 3,000 inhabitants. Slaves are brought hither from many of the interior countries. Ten days journey to the northwest, on the river Jub, is the town of Bardera, through which caravans proceed to Ganana or Gannali. The people of Barava grow cotton, dwarf pumpkins, &c. Provisions are cheap, a cow costing from three to five dollars, and a score of fowls a dollar; twenty raw hides are sold for thirteen dollars.

"Respecting the river Jub, as it is called by the Arabs—the Somalis call it Govin, and the Suahilis, Wumbu—I heard from the Barava chief, Dera that it is a branch of a great inland river from which the Osi and the Pangani take their rise. The Arabs believe that this great inland river is an arm of the Nile, as I often heard them repeat along the Suahili coast.

"In the afternoon we anchored in the harbor of the Island of Kiama, which lies a few hundred paces from the main land, and is some eight leagues distant from the Jub. The people of Kiama are Suahilis, and trade with the Gallas, who bring rhinoceros horns, tusks of elephants, hippopotamus hides, and cattle, receiving in pay Kiama clothes, copper-wire, beads, &c.; and here I saw and spoke to some Gallas. The thought that exactly on Christmas day we had arrived at the Galla coast, upheld and strengthened us, and we prayed fervently to the Lord that He would open up to us a way to convert these heathen

whom we had journeyed to this distant shore to bring into His fold.

"On the 28th of December, we landed at Takaungu, as our captain had to return home with the ship in which we had come, and we were to proceed in a smaller one to Zanzibar. Accordingly we remained at Takaungu until the 3d of January, 1844. The inhabitants were most hospital to my wife and myself, giving us the only stone-house in the village to lodge in. Takaungu is fruitful, and being beautifully situated, it forms one among many localities admirably suited for the residence of Europeans. The inhabitants of Takaungu complained to me that the English had left the Masrue in Mombaz in the lurch, and not protected them against the Imam of Muscat; of whom, and his conduct to these people, I shall have to speak again. They inveighed bitterly against him for his treacherous behavior to their chief men, averring that the English had done wrong in giving over the people of Mombaz to his rule, as they had voluntarily become the subjects of England, and been mildly governed by the English for three years. I was vexed to have to listen at my first arrival to such complaints, and could only reply that I had nothing to do with political matters, and recommend them to submit to the dispensations of Providence. At Takaungu I saw some Gallas, between whom and the people of the place there is friendly intercourse, as they come at certain periods into the neighborhood to sell ivory, cattle, &c.; and I found that these southern Gallas differed from those of the north in their political system, no less than in their religion, not worshipping the serpent, the Atetie, nor the Ogie, and knowing nothing of the Maremma (Virgin Mary), a proof that the northern Gallas have im-

bibed many notions from the Abessinians. But Kalija and Wato, priests and exorcists, exist among the southern as well as among the northern Gallas. In cruelty and inhumanity those of the south exceed the northern, murdering every stranger whom they meet by the way; a characteristic which their wandering life contributes to strengthen; however, all the Gallas of the south are not nomadic. I have not hitherto mentioned that to the south of the Osi there is another important river, the Dana, flowing into the bay of Formosa, called by the Gallas, Maro, and by the heathen Pokomo tribes who dwell upon its banks, the Pokomoni. Its mouth is not deep, and can only be entered at high tide by boats of large size; but inland the stream is said to have a depth of from twelve to twenty feet. Along its banks dwell Gallas, Pokomos, and other tribes who are not so savage as the nomadic Gallas, being both agriculturists and traders. The Dana has its source in the snow-mountain Kegnja, or Kenia, in the northwest of Ukambani, where in the year 1851 I drank of its waters, as will afterwards be seen. On the maps this river figures as the Quilimansi, a name with which the natives are acquainted only in so far as it designates a mountain-stream, or a mountain with streams."

At Takaungu our author became acquainted with the heathen Wani-ka, and heard for the first time of several unknown interior countries, and acquired some knowledge of East African geography and ethnography, as far as Mozambique and Madagascar. He was led to admire that Divine Providence, that, by unexpected means had guided him to points where he heard and learned

much more than he could have done had he gone directly to Zanzibar. On the 3d of January, 1844, he left the hospitable people of Takaungu in a small boat called a Daw, and proceeded to the Island of Mombaz. The Wanika extend from Takaungu to Tanga, are from 50,000 to 60,000 in number, and are divided into twelve tribes. They are nominally dependent upon Mombaz, and are governed by four Sheikhs, who live in that place, though the connection is loose and undefined.

Mombaz is but a few hundred yards from the main land, several leagues in circumference, and though for a time in possession of the English, is now a possession of the Imam of Muscat, otherwise called the Sultan of Zanzibar. The capital of the Island has from 8,000 to 10,000 inhabitants, mostly Suahili Arabs, and thirty or forty Banians, who conduct the principal trade. A fortress and garrison guard the town. The heathen tribes are very unkindly, unjustly treated, and our author believes that "things will never progress on this coast so long as the Arabian rule is maintained in its present state, as it not only makes no improvements, but often destroys what good has descended from the olden time."

The little island of Tanga, near Mombaz, was reached on January 4, and Dr. Krapf found it to abound in valuable productions, and could

not refrain from the thought, that this spot was well suited for a preliminary mission station, whence progress might be made into the Interior, but the thought that he must begin his labors with the Gallas soon turned aside the idea. On the 6th of the same month he came to the mouth of the river Pangani, to the south of which dwell the Waseguas tribes, the great centre of the slave-trade. The Arabs being Mahomedans deem it merciful to bring into slavery those who may thus be converted from heathenism unto this their faith. On the 7th of January, 1844, our author entered the spacious harbor of the Island of Zanzibar, and met with a hospitable reception from the English consul, Major Hammerton, and the American Consul, Mr. Waters. The latter expressed a deep interest in his mission and urged him to remain in Zanzibar, laboring among the Banians from India, (of whom there were 700,) and also to found schools for Arabs and Suahilis, and prepare books for future missionaries, but our author could not consent to abandon his contemplated mission to the Gallas, whose country he found reason to think extended to the fourth degree of south latitude.

"I felt that their conversion would produce the greatest impression on the whole of Eastern Africa, although it might be more difficult to found missions among them than among the Wanika, Wabamba, and Waseguas. To my mind Ormania



is the Germany of Africa. If the Gallas were not gathered into the Christian Church, it seemed to me they would fall into Islamism, (which has made great progress among them on the borders of Abessinia,) and must in that case form a strong bulwark against the introduction of Christianity and true morality into Africa; for the Gallas when once they have embraced it hold very very firmly to Islamism, as is seen in the case of the Wolloos."

Sultan Said Said received Dr. Krapf (who was introduced by the English consul) with great courtesy. On the appearance of the consul he came forward with his sons and several of the *Grandeos* with unexpected condescension and politeness. The audience chamber was paved with marble slabs, American chairs lined the walls, and a stately chandelier hung in the middle of the room. Our author described to him in Arabic, his native language, his adventures in Abessinia and his purposes towards the Gallas. The Sultan listened attentively, promised assistance, and pointed out the dangers to which he might be exposed. This distinguished ruler came into power in 1807, lived at Muscat until 1840, when, mostly on account of trade, he came to Zanzibar. He is a warm friend of the English, who have assisted him against the fanatical Wahalis in Arabia and the pirates of its waters. He claims dominion from Aden to Muscat and from Muscat to the Persian Gulf, and in Africa from Cape Guardafui to Cape Delgado. Zanzibar lies

under the sixth degree of south latitude, about six degrees from the main, is some leagues long from north to south, and is six degrees in breadth. The population is about 100,000, mostly in the capital. The majority are Suahilis, the richer Arabs, and some twenty Europeans reside here for purposes of trade. The exports are ivory, copal gum, cloves, hides, cocoa nuts, and oil samsen, (or oil plant,) aloes, &c.; the imports are white calico, called by the natives *Americano*, glass beads, fire arms, brass and copper wire, glass and pottery, cutlery, swords, and all articles suited to uncivilized nations. The Mohammedan faith prevails except among the East Indians and Europeans, but all religions are tolerated. The Moslem population of the Suahili coast, including Zanzibar, is estimated at half a million.

From the 7th of January to the beginning of March, 1844, our author remained at Zanzibar, preached to English and American residents, cultivated acquaintance with others, and acquired much information. He now resolved to leave his wife at Zanzibar, and with a few lines of earnest recommendation to those under his authority, from the Sultan, to make some examination of neighboring parts of the coast. The Governor of Kamba, an island, five degrees north of the equator, showed him much kindness, and expressed a wish for an Arabic Bible, which was subsequently sent him through

Mr. Waters. He proceeded slowly to Tanga, where the friendly governor gave him a lodging, and hundreds visited him, to whom he was unable to speak in the Suahili language. At Mombaz he met with a friendly reception from the Governor, (who had twice represented the Sultan in London,) and in the streets met with many of the Wanika, and he determined to pursue his studies, and learn the condition of the tribes of the interior, among whom he hoped to preach the Gospel. Having engaged a teacher of the Suahili and Wanika languages, he left for Zanzibar in company with some natives of Arabia and Eastern India of high class, who had attended a missionary school in Bombay, and convinced me, says our author, "that a great influence is exerted on the characters of heathens by attending in our schools, even although it may last but a short time, and they do not at once become Christian!"

Having on the 24th of March, taken up his residence with Mrs. Krapf, at Mombaz, he engaged in the study of the Suahili and Wanika languages, in which he found few helpers, but the difficulties of which were, by aid of the Arabic, surmounted by degrees and with pleasure.

On the 8th of June, 1844, he began the translation of the first book of Moses, with the aid of an Arab chief. This day he considered one

of the most important of his life, but he was soon arrested in his work by the sickness of his family. His pious wife, (who sought in her last hours to direct her attendants to Christ, assuring them that in him she then found indescribable peace,) soon died. When she expired, her husband, extremely ill, could hardly rise up to convince himself that she was dead, or duly appreciate the extent of his loss.

"She was buried opposite to Mombaz on the main-land, in the presence of the Governor, the Kadi, and some Suahilis, by the wayside leading into the Wanika territory. Afterwards Mr. Waters and his friends in Bombay erected a stone monument over the grave, so that it might always remind the wandering Suahilis and Wanika, that here rested a Christian woman who had left father, mother, and home, to labor for the salvation of Africa. It was only with great exertion that I managed to be present at the funeral, and had scarcely returned home when symptoms of the malady were shown by the dear child. They became fatal on the 15th, and I was obliged by the climate to conduct this second victim of the King of terrors to the grave of my beloved Rosine as soon as possible.

After several weeks my health was restored, and I betook myself with fresh zeal to the study of Suahili, and planned frequent excursions to the Wanikaland. In those days in my zeal for the conversion of Africa, I used to calculate how many missionaries, and how much money would be required to connect Eastern and Western Africa by a chain of missionary stations.\*

\* The reader may like to be informed that, since this was written, I have been appointed the secretary of a special committee [connected with the Missionary Institu-



I estimated at some 900 leagues the distance from Mombaz to the river Gabun, in Western Africa, where the Americans, before the occupation of the French, had founded a mission and labored successfully. Now, if stations with four missionaries were established at intervals of 100 leagues, nine stations and thirty-six missionaries would be needed, probably at an annual expense of from £4,000 to £5,000. If every year progress were made both from west and east, I calculate that the chain of missions would be completed in from four to five years. I thought then of the Dafeta (in Jagga) as the locality where the first eastern station in the interior should be established. After I had forgotten these ideas, they were re-awakened in the years 1849 and 1850, during my visit to England, when the committee listened attentively to my statements on this subject, and sought to realize them by strengthening the East-African mission. I had already, too, begun to think that England might profitably establish on the east coast a colony for liberated slaves, like Sierra Leone on the western coast, and that they might be employed as aids in the conversion of the Inner-African

racas. For such a colony, Malindi, or Mombaz and its environs, would be the best site. If more attention were given to the formation of a chain of such missions through Africa, the fall of slavery and of the slave-trade with America and Arabia would be quickly and thoroughly effected. Till Christianity becomes the ruling faith in Africa, however great and noble may be the exertions of the Government of Great Britain, and however liberal its expenditure in sending out squadrons to intercept slave-ships, the slave-trade will continue to flourish. Christianity and civilization ever go hand in hand; brother will not sell brother; and when the color of a man's skin no longer excludes him from the office of an evangelist, the traffic in slaves will have had its knell. A black bishop and black clergy of the Protestant Church may ere long become a necessity in the civilization of Africa."

[The Journal of Missions and Youth's Day Spring for September has the following notice of this proposed chain of missions across Africa. It is an idea worthy of the chief of the Apostles, and we hope

tion at Chriahona, near Bâsel] for the purpose of locating twelve mission-stations along the banks of the Nile from Alexandria to Gondar, the capital of Abessinia, whence other stations will be hereafter established toward the south, east, and west of Africa, as it shall please Providence to show the way, and point out the requisite means. This line of twelve stations will be termed the "Apostles' Street," as each station, which is to be fifty leagues distant from the other, will be called by the name of an apostle—for instance, the station at Alexandria will be named that of St. Mathew; the station at Cairo, of St. Mark; at Assuan, St. Luke; and so on. Thus the African continental mission chain will be started from the north, instead of from east to west, as I had originally contemplated. I may also remark, that a Christian lady in England has on learning of this scheme kindly promised the gift of £100 for every station, in each case of its actual commencement; that his Majesty the King of Würtemberg has graciously released from military service the first missionary, whom [in connection with two others] the committee have chosen to commence the first station at Cairo. The missionaries are requested, as much as their direct missionary labor will allow, to devote themselves to agricultural and commercial pursuits, to support themselves in a measure, and to enable the committee to establish the whole mission chain within the shortest period of time. Knowing what a glorious field this will open, I would urge all Christian friends of Africa to give effectual aid to this important undertaking, which aims at bringing about the scriptural promise, Psalm lxxviii. 31: "Ethiopia shall soon stretch out her hands unto God."

to see it realized by men of a kindred spirit. The missionaries of Western and Eastern Africa will in a few years meet and celebrate the glory of their common Lord in Central Africa.

#### THE APOSTLES' HIGH-ROAD.

This is the name given by an organization at Basle, Switzerland, called the "Pilgrim Mission," to a contemplated line of missionary stations from Jerusalem to Gondar, the capital of Abyssinia. The design is to have twelve such stations at a distance of about fifty leagues from each other, in the hope that thus a line of connection may be kept up, and an open way, through Egypt to that field of labor. Brethren connected with the Pilgrim Mission, or who went forth from its training institution, have for some time been laboring in Abyssinia; where they seem to have secured the confidence of the king, who has received Bibles from them "with great delight," and "commenced distributing them himself, by giving copies to the heads of the churches, with the command to teach all the people out of that book." The missionaries say, "He conjured us thrice to tell him the truth, whether we believed the Gospel. When we each time replied to him, that we did with all our heart believe it, and would live and die upon it, he exclaimed, 'Well, then, we are tied to each other. You are my children, whom I have to care for.'"

This friendly reception of the missionaries by the king, and his apparent readiness to take lead in the reformation of the Abyssinian church,, excited the desire to have a good way open into that country from Jerusalem, where also there are several brethren who went forth

from the Pilgrim Mission; and in February last, four brethren left Basle for the station at Jerusalem, "whence they will proceed to Cairo, under the immediate sanction of his Lordship, Bishop Gobat, of Jerusalem, as soon as they have to some extent mastered the Arabic;" thus "making the first attempt"—occupying the first station on this contemplated "Missionary Road."]

Dr. Krapf left Mombaz in September to visit the villages of the Wanikas. Their huts looked like hay cocks in Europe, being made of stakes driven into the ground, strengthened by one in the centre, and covered with grass; the door can be entered only by stooping; they stand thick together, so that the villages are much exposed to fire; lofty cocoa palm trees surround them, in which they cut steps so as to ascend them readily and quickly. The village of Ribe was estimated to contain from 600 to 700 souls, and our author was assured of their friendly disposition. Several other villages were visited, some inhabited mostly by Mohammedans who cultivate rice and maize, and get out planks for the Arab ship building. Our author was much grieved by the drunkenness and sensuality, the dullness and indifference which he observed among the Wanika, yet he persevered, and by degrees translated the whole of the New Testament into the Suahili language; and with a firm conviction that the time would come when Eastern Africa would be drawn into European intercourse,

composed a grammar and dictionary of that language, and continued zealously his geographical and ethnographical studies.

Abdalla Ben Pesila, who was a great favorite with the Wanika and Wakamba, and who had received a piece of ground on which he settled, that he might traffic with both of them, and who had by money advanced by Dr. Krapf, been let out of prison at Mombaz, offered to accompany our author to the Wakamba, who drawn by hunger from the interior, have settled down on the lands of the Wanika. They showed some hospitality to their visitors. They are represented as a finer and more powerful race than the Wanika, and have acquired some wealth by the breeding of cattle, and trade in ivory from the interior. They wear little or no clothing at home, but put on a little when they go to Mombaz, or to a Wanika village. They have learned some good, but more bad things, from the Wanika, who from them have acquired many evil habits, among them that of going without clothes, especially on their journey. They go in caravans of 200 to 300 for ivory, to the distance of several hundred miles into the interior. On this account the people were regarded as very important in relation to future Missions.

"When I had arrived at Abdallah's, I received a visit from the elders of Rabbai, to whom I ex-

plained that I was neither a soldier nor a merchant, nor an official employed by the Arabian or English governments, nor a traveller, nor a Mganga nor Mtawi, physician, exorcist, or enchanter; but was a teacher, a book-man, who wished to show the Wanika, the Wakamba, the Galla, and even the Watumba, (Mohammedans), the right way to salvation in the world to come; and was answered, "Our land, our trees, our houses, our sons and daughters, are all thine." How far they kept their word the sequel will show. The next morning I sailed back to Mombaz."

"At last, on the 10th of June, 1846, my dear and long-expected fellow-laborer, Rebmann, arrived at Mombaz. A native of Gerlingen, in Würtemberg, he had gone through the preparatory studies for the missionary vocation. After a few days he, too, was attacked by fever, but soon recovered sufficiently to accompany me to Rabbai Mpia, to receive the assent of the elders to the establishment of a missionary-station there.

"When we arrived at Rabbai Mpia twelve chiefs were immediately summoned to a *Maneno* or palaver. They seated themselves on the ground, as did Rebmann and myself, along with Abdallah; and I then introduced my beloved fellow-laborer to the chiefs, and asked for the same friendly reception for him which had been given to myself, which was promised with pleasure. I then explained the object of the mission, remarking that I had now visited the whole of the *Waika* land, and was convinced that we should be welcomed in every village. To this they assented. But, I continued, Rabbai Mpia seemed to me the place best suited for our object; and that as here I had met with more kindness than anywhere else

I asked them whether they would consent to our establishing ourselves among them. Immediately and without any stipulation, even without asking, after African fashion, for a present, they responded, "Yes!" and truly with one heart and mouth. They gave us the strongest assurances of friendship; the whole country should be open to us; we might journey whithersoever we pleased; they would defend us to the uttermost; we should be the kings of the land, &c. When we then spoke of dwelling-places, they replied: 'The birds have nests, and the Wasungu (Europeans), too, must have houses.' I mentioned to them two huts, which at that very time were uninhabited, and asked them to repair and improve them, until we were ready to remove from Mombaz to Rabbai, and this was assented to most willingly. 'It was wonderful,' says Rebmann, in a letter to the committee, 'to see how Krapf's labors have not been in vain; for this willingness, though little less than a direct manifestation of God in the wilderness, must also, in some measure, be considered as the fruit of his exertions.' "

Cast down by severe attacks of fever, Dr. Krapf and his companion commenced their labors at Rabbai Mpia in great weakness and with almost insurmountable difficulties, but they were assisted in the building of their house, which was twenty-four feet long and eighteen feet in width and height. It was situated in a grove of the cocoa-nut trees, from 800 to 1,000 feet above

the sea, Mombaz and the ships in the harbor being visible. The missionaries labored in the construction of their dwelling with their own hands, and the excellent air and their healthful exercise improved their health. But a missionary, says our author—

"But a missionary must not let trifles put him out; he must learn to be high, and to be lowly, for the sake of his Master's work; and with all this toil our hearts were made glad, even more so than in quiet times, before and afterwards. During every interval of rest, I persevered with the translation which I had begun, though often, during the renewed attacks of fever, the thought would arise that even before the commencement of my proper missionary labors I might be summoned into eternity. At such times I consoled myself with the reflection, that the Lord, even if it should please Him to take me hence, had given me a faithful fellow-laborer by whom the good work would be continued. Meanwhile, I often prayed fervently for the preservation of my life in Africa, at least until one soul should be saved; for I was certain that, if once a single stone of the spiritual temple were laid in any country, the Lord would bless the work, and continue the structure, by the conversion of those who were now sitting in darkness, and in the shadow of death, and to whom our missionary labors were but as the dawn of the day-star from on High."\*

The process of putting up the other necessary buildings, especially

\*That I was not mistaken or disappointed in this fervent hope and belief will be seen from a communication of my friend Rebmann, dated Zanzibar, December 15, 1858, in which he writes to the committee, that on his return to Rabbai Mpia six Wanika were ready to become Christians through the instrumentality of Ab'e Gunya, the first convert.—*Vide* the Church Missionary Record, July, 1859, pp. 213-217.

one for public worship, was slow, but finally accomplished, and a small number of the Wanika came to hear the Gospel. But they inquired whether they would have something to eat if they came, and seemed mainly interested upon some gratification of their appetites.

"Every Sunday morning I gave a signal by firing off a gun once or twice, and afterwards by ringing a small bell which had been sent us from London to Rabbai Mpia. Besides this, we tried to familiarize the people with the Christian Sunday by buying nothing on that day; by not allowing our servants to do any work on it, and by wearing holiday clothes, to enhance the significance of the day. In this way the Wanika attained by degrees a notion of Sunday, and an insight into the fact that Christians do not pass that holy day in eating and drinking, like Mohammedans and heathens, but with prayer and meditation on the word of God in peaceful quiet and simplicity.

"After the work of building was over I began to visit the neighboring hamlets and plantations of the Wanika to speak to them about the salvation of their souls, and to open up to them the kingdom of heaven.

"In my own excursions from Rabbai Mpia among the Rabbai tribe, which altogether does not amount to more than 4,000 souls, I was in the habit of visiting hamlets and plantations with a collective population of perhaps about 3,000. The number of all the Wanika, forming twelve tribes, may amount to about 50,000, in which are included some 30,000, composing the Wadigo tribes to the south of Mombaz. In the course of time it became even more evident to us, impressing itself upon us with all the

force of a positive command, that it was our duty not to limit our missionary labors to the coast tribes of the Suahili and Wanika, but to keep in mind as well the spiritual darkness of the tribes and nations of Inner Africa. This consideration induced us to take those important journeys into the interior, a detailed narrative of which will be found in the second portion of the present volume."

We shall hereafter find occasion to notice those explorations (by our author and his friend Mr. Rebmann) of the countries of the Interior, as well as his admirable remarks on the spirit and means by which Christian missions in Africa should be advanced. In the following passage Dr. Krapf records his return to Europe, his efforts among many friends to promote the cause of African missions, his gratitude for past blessings, and his confidence in Divine direction for the future.

"It was late in the autumn of 1853 that I was compelled to leave Rabbai, and to return to Europe for the restoration of my health. Rebmann and his wife were now alone at the station, as Erhardt was in Usambara, and on the 25th of September I took leave of my dear friends from whom I had experienced so much love. Leaving Mombaz in October I sailed to Aden, thence to Suez, and from Alexandria, in an Austrian steamer, to Trieste. Travelling thence by Vienna and Dresden, I reached the dear fatherland, Würtemberg, about Christmas; but in a very enfeebled condition. As soon as my health permitted it I proceeded in the year 1854 to make my report to the Committee on the Rabbai mission, and to receive further instructions. It

was resolved to reinforce the mission by a new missionary in the person of our dear Brother Deimler from Bavaria. About the same time the Bishop of Jerusalem had formed the plan of sending to Abessinia a number of brethren, brought up as mechanics, who had received some missionary instruction at the Institute of St. Chrishona,\* his object being, if possible, to revive the mission to that country, which had fallen through in the year 1843. I accordingly offered to visit Abessinia on my way back to Rabbai, and in the company of one of these brothers to pave the way for the contemplated mission. The Committee approved of my plan, and in the November of 1854 I left Trieste, after having published at Tübingen my *Wakuafi Dictionary*, and the *English Liturgy* in the Suahili language. On my arrival at Jerusalem I waited upon Bishop Gobat respecting the Abessinian mission, and received from him the necessary instructions, with which early in 1855 I paid my last visit to Abessinia, an account of which is given in Part III. Arrived at Gondar, the capital of Abessinia, we found the road to Shoa completely closed by the war which the new king Theodorus, was waging against that country; so it seemed the best plan, under the circumstances, to return to Egypt, forward

a report to Bishop Gobat, and then, by way of Cairo and Aden, proceed to Rabbai by sea. Fever, sun-stroke, and fatigue on the return journey nearly killed me, and I quite expected to have found a grave in the Nubian Desert. On my arrival at Cairo it became clear to me that I could not go on to Rabbai in this suffering condition, nor indeed any longer endure the climate of Africa or my present way of life, and that therefore my work in Africa was at an end. So with deep sorrow, in August, 1855, I bade farewell to the land where I had suffered so much, journeyed so much, and experienced so many proofs of the protecting and sustaining hand of God; where, too, I had been permitted to administer to many souls the Word of Life, and to name the Name of Jesus Christ in places where it had never before been uttered and known. God grant, that the seed so broadcast may not have fallen only on stony places, but may spring up in due season, and bear fruit an hundred-fold!

"In the September of 1855 I reached Stuttgart, and resided for a time at Kornthal till my future career of usefulness should develop itself. The Committee of the Church Missionary Society in London manifested a kind sympathy with my sufferings, and, expressing a hope

\* The Missionary Institute at St. Chrishona, near Basel, was founded in 1840, by Herr Spittler, the well-known Christian philanthropist, and originator of most of the Christian institutions which have flourished in and near Basel, since the beginning of the present century. The purpose of the Missionary Institution at St. Chrishona is to combine theological instruction with agricultural and mechanical training, in order to enable the missionaries to support themselves by their own hands in cases of necessity. The fixed number of students will in future amount to thirty; and these, having finished their theological course of four years, are to be transferred to any missionary society that may ask the committee for any number of missionaries. The committee of the St. Chrishona Institution has, up to the present time, selected no mission field abroad, except Abessinia and Egypt, where it is about to found the Apostles' Street, as it is to be called, mentioned at page 109, a chain of twelve stations connecting Gondar with Jerusalem. Most of the missionaries from St. Chrishona have been sent to North America for the German immigrants, to Western Africa, Turkey, Russia, Abessinia, and one to Patagonia. The Chrishona Institution must not be confounded with the great missionary seminary which was founded in 1841, in the town of Basel, and which aims at a more extensive theological training.



that I might soon be so far recovered as to be able to continue my labors in Africa in a better climate, proposed to me to go to the Mauritius, and seek out such natives of Eastern Africa as had formerly been thence sold into slavery, but were now residing in the island as freemen, who might be willing to learn; and to instruct them sufficiently to become catechists, with a view of ultimately sending them back to Africa in that capacity, a plan which had been attended with much success at Sierra Leone, in Western Africa. At the Cape of Good Hope, too, the committee was of opinion that such persons were also to be met with. Agreeable and inviting as was this proposal, much as I approved of it, having regard to its important results, I could not persuade myself to return to Africa for some years to come, as I wished first for the complete restoration of my health, and for time to review my whole life, especially my missionary life in Africa; an occupation for which, out there, I had never yet found sufficient time or leisure.

"Our merciful Father, who had

hitherto so wonderfully upheld me, and rendered my path in life pleasant to me, even amidst care and toil, hath been pleased to bestow upon His servant an helpmeet for him in the daughter of Senator Pelargus, of Stuttgardt, my beloved wife Charlotte, whose Christian experience, joined to a perfect disregard of self and an affectionate nature, have been my greatest support, both in the calling in which I labor, and in the shattered state of my health; for, indeed, she has proved herself to me the best and truest human support, alike for body and soul!

"Full of trust in His hands do I leave the future of my life on earth, whether of activity at home, or in the former field of my labor amongst the heathen of Africa! To Him would I render, as is most due, all honor and praise, worshiping Him in time and eternity, being thankful to him, and blessing his Name for all His mercies bestowed upon me from my youth upwards, especially in the trials and perils of my sojourn amongst the benighted tribes of Eastern Africa!"

#### Correspondence between the English and American Governments on the subject of the Slave-Trade.

FOREIGN OFFICE,

July 11th, 1860.

MY LORD: I transmit to your lordship herewith copies of a correspondence relating to the emigration of Chinese coolies, which has been presented to both Houses of Parliament by command of Her Majesty; and I have to desire that you will call the attention of the United States Government to these papers, as bearing upon the important question of the suppression of the slave-trade, and the supply of labor to

those parts of the world, the climate of which is unsuited to white labor. Great Britain has for more than fifty years made unremitting efforts to put down the slave-trade, and Her Majesty's Government rejoice that those efforts have not been without their fruit. The number of slaves imported from Africa has fallen from 135,000—the average number exported annually from 1835 to 1840, to 25,000 or 30,000—the number estimated to have been exported during the past year; and in

proportion as the slave-trade has diminished, lawful commerce with Africa has increased, until the value of the exports from the west coast of Africa now amounts to nearly three millions sterling annually. From the Bight of Benin alone, where, twenty years ago, not a single puncheon of palm oil was exported, during the past year, the exportation of oil was estimated at nearly 17,000 tons, and the value at between £700,000 and £800,000; and this it should be stated, owing to the disturbed state of the country, caused by slave hunts, is a diminution as compared with the exports of the two previous years, and from Lagos, which, until the slave-trade there was destroyed by the operations of the British squadron, was one of the greatest slave markets on the west coast of Africa. The exportation during the last year of palm oil, ivory, and cotton, amounted in value to about £220,000.

In short, wherever the slave-trade has been put down, honest trade has sprung up, and Christianity and civilization and peace have begun to produce their natural effects. On the other hand, where the King of Dahomey and other chiefs continue an unrighteous profit, by selling men, wars and misery, and heathen darkness prevail. But it is a lamentable fact, that during the last two years, the slave-trade has again increased. At the present moment it is actively carried on for supplying slaves to the Island of Cuba, and recent intelligence which has reached Her Majesty's Government, proves that preparations are being made for prosecuting the trade on a most extensive scale, by means of an association. Under these circumstances, Her Majesty's Government appeal to the nations of Christendom to endeavor in obedience to the dictates of humanity and religion

to efface by a final effort the stain which the slave-trade inflicts on the Christian name. Brazil has set a noble example of perseverance in the suppression of the slave-trade, once so vigorously carried on to her shores; and what the Brazilian Government, in the face of great difficulties has successfully accomplished, may be equally accomplished elsewhere. The Island of Cuba is now almost the only place on the globe by which, and for which, the slave-trade is maintained.

Her Majesty's Government have a treaty with Spain of the year 1835, by which the Spanish Crown undertook to abolish the slave-trade, and accepted a sum of £400,000 to enable it the more easily to do so. Her Majesty's Government are well aware that the price of sugar, and the demand for labor afford the slave-trader profits, which enable him to corrupt the authorities, whose duty it is to thwart and defeat his criminal enterprises. It must be painful to the Spanish Government to find their good name stained, and their efforts to comply with the obligations of treaties, and to put down this wicked traffic, frustrated by worthless and unprincipled men, who speculate in the lives and bodies of human beings.

It appears to Her Majesty's Government that some remedy for this state of things might be found in an improvement of the laws of the United States respecting the equipment of slave ships, and in the increased employment of cruisers in the waters surrounding Cuba, by Spain, Great Britain, and the United States, and in the enactment by Spain of a law enforcing the registration of slaves in Cuba, and inflicting severe penalties upon the proprietors of estates within which newly imported slaves are found. But, no doubt, the difficulties of

suppressing the slave-trade arise mainly from the demand which exists in Cuba and similar countries for laborers suited to a hot climate, and if this demand could be lawfully supplied, the incentives to engage in an illegal traffic in African laborers would be greatly diminished, and the price of a slave might be enhanced far beyond that of a free laborer. This supply, Her Majesty's Government confidently believe may be obtained from China. The state of society in that vast empire, where the population is superabundant, and at the same time civilized, where regular laws can be enforced, and the hiring of laborers for the purposes of emigration may be reduced to method, affords peculiar opportunities for organizing a system of emigration, by which the wants of those countries which have heretofore looked to Africa for laborers may be fully supplied. Great abuses have unfortunately prevailed in the Chinese ports, where the emigration of Coolies has been carried on.

Men have been kidnapped by unscrupulous agents, employed by European contractors to collect Coolies, and the scenes of oppression and misery which have taken place in the barracoons, where the Coolies have been assembled, and aboard the ships in which they have been conveyed across the sea, have borne only too close a resemblance to the corresponding circumstances connected with the African slave-trade. If such abuses were suffered to continue unchecked, the exasperation created thereby amongst the Chinese population would seriously endanger the safety of the lives and property of the whole European community in China. But happily it has been proved by recent experience at Canton, that Chinese emigration may, under proper regula-

tions and superintendence, be conducted in such a manner as to prevent the occurrence of the evils complained of. The Chinese authorities who had hitherto been most averse to the emigration, have at Canton recognized the advantages which may be derived from it under a proper system, and I have to direct your particular attention to the proclamation of the Governor General Laon on this subject, which you will find at page 134 of the papers herewith sent. Moreover, under the regulations which have been introduced by the agent in China of Her Majesty's Government, in conjunction with the Chinese and the allied authorities at Canton, it has been found practicable to induce whole families of Chinese to emigrate. A considerable number of such families have emigrated to Demerara, and there is every reason to hope that with time and care the prejudices which have hitherto prevented Chinese women from emigrating may be entirely overcome. It is scarcely necessary to say anything as to the efficiency of the Chinese Coolies as laborers, as that is admitted by all who have had experience of them; indeed, the impossibility of inducing the Chinese women to emigrate has been the only serious obstacle to Chinese colonization on an extensive scale. These fair prospects, however, will be marred, if the various European and American Governments interested in Chinese emigration do not combine to enforce stringent regulations upon those who are engaged in conducting it, and Her Majesty's Government earnestly hope that the United States Government will take the necessary measures for this purpose. By judiciously promoting the emigration from China, and at the same time vigorously repressing the infamous traffic in African slaves,

the Christian Governments of Europe and America may confer benefits upon a large portion of the human race, the effects of which it would be difficult to exaggerate. Her Majesty's government, therefore, propose with a view to the final extinction of the slave-trade—1st. A systematic plan of cruising on the coast of Cuba by the vessels of Great Britain, Spain, and the United States. 2d. Laws of registration and inspection in the Island of Cuba, by which the employment of slaves imported contrary to law might be detected by Spanish authorities. 3d. A plan of emigration from China, regulated by the agents of European nations in conjunction with the Chinese authorities. Lastly, I have to call your attention to the following passage in the message of the President of the United States of May: "It is truly lamentable that Great Britain and the United States should be obliged to expend such a vast amount of blood and treasure for the suppression of the African slave-trade; and this when the only portions of the civilized world where it is tolerated and encouraged are the Spanish Islands of Cuba and Porto Rico."

I have to instruct you to communicate to General Cass copies of this despatch, and of the papers by which it is accompanied.

I am, &c.,

J. RUSSELL.

The LORD LYONS, &c.

The following reply to the preceding letter appears in the *Constitution*:

DEPARTMENT OF STATE,  
Washington, August 10, 1860.

SIR: I have the honor to inform you that the despatch from Lord John Russell, dated the 11th July, 1860, which you read to me, and a

copy of which you left at this Department, has been submitted to the President, with its accompaniment of printed documents relative to the coolie trade.

He has given the most careful consideration to the three propositions which you have been instructed to make. It is unnecessary to express in reply the perfect agreement between this Government and that of her Britannic Majesty in their estimate of the character of the African slave trade. The action of the Government of the United States upon this subject has been so long continued, so consistent, and is so familiar to the civilized world, that I can properly refer to it as the clearest and strongest manifestation of its opinion. And I am instructed to say that the President learns with great pleasure from Lord John Russell's communication that her Britannic Majesty's Government can at length see with satisfaction the happy results of its efforts and sacrifices in the cause of humanity, and that the steady diminution of this illegal traffic is accompanied by a corresponding development of honorable and lucrative commerce on the coasts of Africa, which promises in the course of years to extinguish the slave trade in the most effectual manner. He regrets, however, that this agreeable prospect has been overclouded by the fact, also communicated, that this trade has again increased within the last two years, and "that preparations are being made" in the Island of Cuba "for prosecuting the trade on a most extensive scale by means of an association."

This intelligence is believed to be well founded. The President has long entertained the opinion that the African slave trade will never be suppressed whilst efforts for that purpose are confined to the

pursuit and capture of slavers between the coast of Africa and the Island of Cuba. To effect any thing positive or permanent, the baracoons on the African coast must be broken up, and the slavers prevented from landing their cargoes in Cuba, or, if landed, the slaves must be followed into the interior and set free from the purchasers. Whenever her Britannic Majesty's Government shall think proper, in its discretion, to enforce the provisions of the treaty with Spain referred to by Lord John Russell, "by which the Spanish Crown undertook to abolish the slave trade, and accepted the sum of £400,000 to enable it the more easily to do so," then, and not until then, in the President's opinion, will the African slave trade with the island of Cuba be abolished. But with this the Government of the United States has no right to interfere.

While, however, holding these general views, the President cannot give his assent to the propositions which have been submitted to him, for the following reasons, which I proceed to state in the order in which the propositions have been made.

"1st. A systematic plan of cruising on the coast of Cuba by the vessels of Great Britain, Spain, and the United States."

To accede to this proposition would involve the necessity of a treaty with Spain to enable the cruisers of the United States to enter the waters of Cuba within a marine league from shore. The Spanish Government, so far from having given any intimation that a violation of its sovereignty to this extent would be acceptable, has only recently made the strongest complaints to this Government against the cruisers of the United

States, upon the alleged ground that they had captured slavers within Cuban waters. While, therefore, Great Britain has already acquired this right by treaty, the United States do not possess it, and their cruisers would consequently be arrested in the pursuit of slavers as soon as they entered Spanish jurisdiction, whilst the cruisers of Great Britain and Spain could not only continue the pursuit until the slavers had landed, but could follow the slaves into the interior of the island. It is but proper, however, to say that while the President does not suppose that the Government of Spain would enter into an arrangement with the United States similar to its treaty with Great Britain, he could not consent to any such arrangement, for it would violate the well established policy of this country not to interfere in the domestic concerns of foreign nations, nor to enter into alliances with foreign Governments. This Government has maintained, and will continue to maintain, a naval force in the neighborhood of Cuba for the execution of its own laws. It will to the utmost extent of its power put down this abominable traffic, and capture all American vessels and punish all American citizens engaged in it. The success which has already attended our efforts near the coast of Cuba prove that we have done our duty in this respect, and this at an enormous expense for the support of the captured Africans, for their transportation back to Africa, and for their liberal maintenance there during the period of a year after their return.

"2d. Laws of registration and inspection in the island of Cuba, by which the employment of slaves imported contrary to law might be detected by Spanish authorities."

After what has just been said, it is unnecessary to state that the Government of the United States could not ask Spain to pass such laws of registration. But if this were otherwise, it is quite certain that such laws would have no practical effect. For if "her Majesty's Government are well aware that the price of sugar and the demand for labor afford the slave trader profits which enable him to corrupt the authorities whose duty it is to thwart and defeat his criminal enterprises," and if joint-stock companies are established at the Havana for the purpose of prosecuting the African slave trade, under the eye of the highest officials of the island, and with perfect impunity, it would be vain to expect that registrars throughout the country would counteract the policy of their superiors by faithfully performing their duty.

"3d. A plan of emigration from China, regulated by the agents of European nations, in conjunction with the Chinese authorities."

It is not probable that Lord John Russell expected this Government to unite in forming such "a plan of emigration from China." For, if he had entertained this idea, he would scarcely have omitted "the

agents" of the United States from any participation in its regulation. Nor can the President share in the anticipation of her Britannic Majesty's Government that the coolie trade can be put on any such footing as will relieve it of those features of fraud and violence which render the details of its prosecution scarcely less horrible than those of the middle passage. And he is of opinion that it would exert a most deleterious influence upon every portion of this country to import into it Chinese coolies as laborers. In the States where the institution of domestic slavery exists these heathen coolies would demoralize the peaceful, contented, and orderly slaves, very many of whom are sincere Christians; and in the free States they would be brought into competition with our own respectable and industrious laborers, whether of native or of foreign birth, who constitute so large a portion of our best citizens.

I avail myself of this opportunity to renew to you, sir, the assurance of my high consideration.

WM. HENRY TRESCOT,  
*Acting Secretary.*

W. DOUGLAS IRVINE, &c., &c.

#### The African Slave Trade.

THE Portland Christian Mirror well says, in the conclusion of a sensible notice of the recent correspondence between our Government and England on this subject:

It is difficult to conceive how the African slave trade can ever be abolished whilst efforts for that purpose are confined to the pursuit and capture of slaves between the coast of Africa and the island of Cuba. The development of an

honorable and lucrative commerce on the coast of Africa, promises more for the extinguishment of the slave-trade. The number of slaves exported from Africa from 1835 to 1840 averaged 135,000 per annum. And despite all that has been said and done during the last twenty years—the legislation of State and execrations of Church—there has been, during the last year, an export from Africa of 25—30,000. Wherever colonization can establish free men on the coast of Africa, there



will this nefarious traffic be abolished. To the same extent that the slave-trade is suppressed an honorable and profitable commerce will rise. Already the legitimate exports from Africa amount to fifteen millions of dollars annually. From the Bight of Benin alone, where twenty years ago not a single puncheon of palm oil was exported, during the past year, 17,000 tons have been exported—valued at from three to four millions of dollars. Christian enterprise and christian benevolence are thus encouraged to multiply colonies on the African coast. This will do more than Lord Russell's proposed naval cordon around the island of Cuba. British zeal should demand of Spain a compliance with its treaty obligations, or a refunding of the price paid. When the Cuban market is shut up, one great step will be made towards the annihilation of the slave-trade.

The Governor General of Cuba, Francisco Serrano, in a proclamation published in the Cuban Messenger of September 30, addressed to the Governors of the different districts of the island, admits that several lots of African negroes have recently been landed in various parts of the Island "notwithstanding his best endeavors to prevent such violation of law. He had found it necessary to adopt measures against certain functionaries for neglect of duty in opposition to the slave-trade, and says :

In consequence therefore of the above-mentioned circumstances, and determined, as I am, to prevent by every means within my power, the

continuation of the slave-trade, thus strictly fulfilling the treaties with other nations as well as our laws and dispositions on the subject, I again call upon you, earnestly recommending that, under your own responsibility and that of all public officers immediately subordinate to your authority, you shall keep the most vigilant watch, in order to avoid any infringement of the said laws and dispositions in the jurisdiction under your charge; with the understanding that the simple fact of a cargo of Africans being landed, will be deemed sufficient cause to suspend any public functionary who may not use every exertion and employ all the means which the laws place at his command, in order to prevent or avoid the said landing, whether it is from neglect or from any other cause, subjecting him besides to the decision of the proper tribunals, in case that his behaviour or conduct should give cause to suspect his honesty in such cases.

Your good judgment will at once cause you to understand the great importance of this subject, and as any neglect of zeal or activity would doubtless fall upon the honor of the government, which it is my duty to keep stainless, even to the least of the public functionaries—I hope that, without any loss of time, you will communicate to all those dependent upon your authority the foregoing determinations, and all such others that your zeal and good wishes to favor the general interest in its true sense, may suggest; with the understanding that I will not deviate in my course for the proper punishment of the guilty, while at the same time I will endeavor to reward the good services of those who may be worthy of it.

I finally recommend to you that in order to fulfil properly what I have ordered, you shall avail your-

self of all such legal steps as may be within your control, with the understanding that all such measures as may tend to prevent the unlawful slave-trade, will be approved of by this superior civil government. May God preserve your life many years

FRANCISCO SERRANO.

*Havana, September 4, 1860.*

**SUPPOSED SLAYER SEIZED.**—The barque *Weather Gage*, that has been

loading at pier 44, N. R., hauled out last evening and anchored inside Jersey City. Suspicious were entertained that she was about to be engaged in the slave-trade. Surveyor Hart, this morning, with two United States officers, proceeded on board and seized her. She will remain in charge of the officers until an investigation can be had.

[From the Maryland Colonization Journal.]

**The Liberians Industrious.**

THE Liberians are far from being an indolent people, when compared with other residents in warm climates; but they are sadly in need of capital to enable them successfully to carry on extended agricultural or mercantile pursuits. Moreover, their system of farming has always been of the rudest sort. As in Jamaica, nearly all use the hoe in preparing the land to receive seed. If an acre is to be planted, whether in potatoes or cane, it must first be dug over with the hoe; and the process is often a slow and tedious one—very few using the plow; consequently a man of limited means can only cultivate a very few acres of land.

The recent introduction of several steam sugar mills, furnished by benevolent individuals in the country, has given a fresh impetus to the farming interest, and we may hope soon to see very decided results. All the people of Liberia require is encouragement and practical information. The cultivation of coffee is increasing, and as the peculiar virtues of this article become better known abroad, the quantity exported will no doubt rapidly increase. Several barrels of that, sent over in the ship, are for a merchant in the interior of Virginia,

who has opened a barter trade with a Liberian farmer for that article. His only object and hope at present is to encourage its export. We would be glad to see some of our benevolent moneyed men take an interest in the raising of coffee in Liberia; there is no doubt but funds might be profitably invested in the business.

—  
**MONROVIA,**

*Liberia, June 24, 1860.*

**DR. HALL, DEAR SIR:** You will remember, perhaps, that while I was in Baltimore, en route for Liberia, in November last, that we had some conversation in regard to this country, and what would be my feelings while passing through the fever, &c., that I should at times regret my undertaking.

Now, dear sir, I have had the fever as hard as any emigrant that came out in that expedition, as far as I have seen or heard, and permit me to inform you that you are no prophet, or at least a false prophet, for I have had no such feeling, nor have I regretted one moment since I landed that I came to Africa. I once believed the Colonization Society the enemies of my race, but since I have been an eye witness of their

noble work and glorious achievements in Liberia, I have no more to say against them. It is the general opinion in the Northern and Western States, that your Society had its origin in hatred to the free colored people of the States. Let this be true or false, no one can come to Liberia disposed to seek and know the truth, without coming to the conclusion that the Society has resulted in great good to the colored people, to Africa, and to the cause of God. Liberia with but twelve thousand Americo-Liberian inhabitants, has done more for the honor and respect of the race in the eye of the nations of the earth than the four and a half millions of colored people in the States. Her merchant ships with rich cargoes of palm oil, camwood, gold dust, ivory, sugar, coffee, &c., visit the ports of Europe and the United States. The lone star of Liberia now salutes the nations, and is respectfully saluted in return. The so called problem of the capacity of the negro for self-government is successfully solved. Life and property is as secure here as in any part of the globe. The majesty of the law is as much respected with us, and more than it is in your model republic. Mobs do not open our prisons and release or hang criminals without judge or jury at discretion, and in defiance of law, as frequently occur in the States. Liberia has not only demonstrated the African's capacity for self-government, but has proved his patriotism and courage, she has names that must receive immortality at the hands of the historian; heroes whose patience in suffering and privations were only equalled by their courage in the field, whose talents and swords saved their country when the allied tribes that surrounded them, led on by their bravest chieftains had decreed their

expatriation. Let me in conclusion express my entire satisfaction with the country, and a confidence in the perpetuity of its Government, till all human institutions shall be absorbed in the universal reign of Christ our Lord.

J. J. FITZGERALD.

From the Liberia Christian Advocate.  
SIGNS AND NEEDS IN LIBERIA.

**SIGNS**—1. One encouraging aspect of our affairs is, the palm oil trade is annually increasing; and with the inviting profits now realized by the producers of this article in growing demand, it may be, and we doubt not, will be, increased indefinitely. It is truly wonderful how the "sword and spear" of the slave trade have been replaced, and with a thousandfold "better promises" too, by the "pruning hook" of the palm oil manufactory. This trade extends through the entire line of the Liberian coast, from Sea Bar, near the Sherbro island on the northwest of us, along the Atlantic, to the distance of about five hundred miles.

2. The sugar cane is fast rising in importance among the citizens of this Republic—though restricted at present principally to the vicinity of the St. Paul's river. The influence of a few facilities which our farmers in this region have enjoyed above their brethren of other settlements, has given them an honorable vantage ground for the present. We say for the present, for we have looked through the Junk region, and we hesitate not to declare it unsurpassed by any in Liberia for growing sugar cane. We have stood on the beautiful Cavally, thirty or forty miles from its mouth, and we ran no hazard in saying, that there the cane would flourish in all its pristine pride and loveliness. With Cape Mount, Bassa and Si-

nou, we are not so familiar, but are inclined to think from the few observations we have been able to make and from what we have heard, that these districts are better adapted in their soils, to the raising of that invaluable staple, the coffee. There is now very little reason to question that within a few years, with the facilities which may advantageously be offered to the industrious in every settlement, a ship coming to Liberia for sugar, molasses, and coffee will have little need for delay in obtaining a cargo or a freight.

3. Coffee can be raised in almost any quantities; but the difficulties and expense of picking and cleaning, so as to compete in the market on money-making terms, are something to which we are not competent to decide.

4. Of arrow-root, cotton, ginger and ground nuts, we omit special notice. Liberia produces them all, and easily, so far as we can see; but whether in sufficient quantities, and at a figure of expense to justify the confidence of making all of them articles of export, on profitable terms, we hesitate to affirm in our columns, though we have little doubt in our minds.

5. Education is evidently on the increase. Benevolent and Christian associations are placing the means of a common school instruction in the most essential branches for every day practical life within the reach of all, and the opportunity for a high school or academic education within the attainment of many. Nor is this done in vain. Our youth, like the youth of any other country, catch the inspiration and come forward. We have no boasting to indulge in. We greatly prefer to let time and a fair opportunity tell our story.

6. We pay more towards the in-

stitutions of christianity than heretofore. By this we mean, more is laid upon the altar of the Church's wants, towards the support of the ministry, the erection of churches and otherwise. Supporting the preachers does not come so near home or elicit so much sympathy as the erection of churches, and making other improvements of a more permanently local description. The selfishness of our nature imparts its influence to make apparent this peculiarity everywhere. But it is, however, very pleasant to see with what cheerful readiness those, who have been long enough in the practice of paying towards the ministry, churches, &c., to invest it in their minds with the strength of a principle of duty, respond to such calls, and meet every obligation. This is the case in our church; of others, we are not so well prepared to speak.

7. The Christian church gathers experience. Her members improve in the right kinds of intelligence, and in religious consistency. In some quarters there is a relaxation of holy discipline, a tampering with the relations and religious principles of church members, with a view, it would seem, to denominational aggregation and preponderance of numbers, which has operated at times as a plague-spot among the churches. The endeavor, by tempting promises of pecuniary advantage, to unsettle those whom we know have no just grounds of dissatisfaction where they are, is a blow at the root of that in character which constitutes the thing all professedly admire—"a true man." The lesson once taught by those who are set as "ensamples to the flock," and then practically committed within the sacred precincts of our church convictions and relations, and we have gone a great

way towards making our consciences submissive to our worldly interests and feelings ever afterwards. If the teacher of such things meets in the society he affects to lead, perfidious, double-dealing, faithless persons, let him remember he has contributed the weight of his influence to make them what they are, and to countenance them in their wrongs.

1. **WHAT WE NEED.** There is a competency of means in some quarters to meet all the demands of pending business relations, whether at home or abroad; and then to pay a handsome amount towards education, the church, the poor, &c. And we do not now recollect a case where such ability exists, that there is not a corresponding readiness to act promptly up to every reasonable demand upon it. But from the glowing reports which go from Liberia of agricultural and commercial prosperity—from the appearance of a few of our citizens seen in foreign countries on business—from the cash at times they have in possession, and the credit they are able to obtain—our ability, as a people, is most egregiously overrated.

The point is now reached, when the capabilities of Liberian soil are understood with sufficient clearness, and the industrial inclinations of most of our citizens is well enough known, to form a basis of confidence for future action on the part of the friends of this people. We have been informed by one, that we regard as good authority, that the policy of the Colonization Society in the future, would be less solicitous of sending off to this infant Republic, already in trouble enough with the poverty, ignorance, and idleness annually thrown upon its shores—emigrants of any and every description, than that of improving

the internal condition of Liberia: by opening roads, aiding the industrious and frugal, and putting the people here into a self-supporting condition—by helping them, if they will help themselves. Of this policy too much cannot be said in commendation; and with the men now managing the financial interests of the Colonization Society in the U. States, many of whom we have the honor personally to know, and their ready, reliable, active agents in Liberia, we shall confidently look, and that before many years too, for a heritage of success, which will more than compensate their toil, their treasure, and anxiety, in the ability, gratitude, and happiness of a self-supporting Republic—in the Liberia of their own planting and training. To our eye, the success of these gentlemen is within their attainment; and we hope not to die till we see it in their triumphant possession.

2. As a counterpart of this movement, let the churches in Liberia understand and co-operate with each other, at least so far as to steadily insist upon its being the duty of every member of the church and congregation to pay according to his or her ability to the support of the ministry, the erection of churches, and the incidental expenses of christian worship. This remark is made with a view of obtaining for the practice, that public countenance and moral support the action of one christian society affords another with which it is in harmonious co-operation. Let the churches unite in an effort, wherever ability is found for it, to have schools and books chargeable to those who enjoy the benefits of them, in the same proportion. The child, who is desired to be physically vigorous, must be early trained to the exercise of his limbs. No

advantage can possibly be gained by dependence, continued beyond the point of absolute necessity. Only impotence and hopeless effemination may be expected to follow such a course. We have waited long enough. Something has been done in some, perhaps all the churches. But not enough—not near enough. It is not the fault of the people, so much as the result of a faint-hearted and feeble discharge of a plain essential duty on the part of those supervising their interests and looking after souls. Our Baptist, Episcopal, Presbyterian, and Methodist Churches have a work and a responsibility here.

3. Let the Government of Liberia make a strenuous effort to provide in some way for involuntary poverty and misfortune, and we doubt not it will be done.

4. Then let the people generally accept of these changes, looking to their greatest good and their ul-

timate independence, in the right spirit. Away with the low reasons sometimes given, that "either ourselves or our ancestors have worked hard and suffered much for the Anglo Saxon and other races—that they have the avails of our toil and sweat, our blood and tears, and therefore, what is gotten from them is only our dues; and they have more money than we, and therefore can well enough help us a while longer." We have heard such talk in low places, and among low, ignorant-minded people.

The question is not whether we or our ancestors have been wrongly dealt by, or whether others are able to support us longer or not, but whether it would be better, infinitely better for us, if we can do it, to support ourselves and provide for our own wants? Whether it would not be much more honorable, and we be a great deal happier and nobler people were we to do so?

[From the Presbyterian.]

#### Death of a Minister.

THE REV. ROBERT SMITH FINLEY departed this life at Talladega, Alabama, on the 2d instant, in the fifty-seventh year of his age. Mr. Finley was born and reared in New Jersey, and graduated at Princeton. For his noble and Christian ancestry he had just reason to be devoutly thankful. His father was the Rev. Dr. R. Finley, who at the time of his death, in 1817, was President of Franklin College, Georgia. His mother was the daughter of the Rev. James Caldwell, whose patriotism and piety and death furnish a thrilling chapter in our revolutionary history. The prayers and instructions of such parents could not but prove a rich legacy to their children. The sons, four in num-

ber, were all consecrated to God by their intelligent and godly mother, to serve him in the ministry of the gospel. They all became ministers but one, who died in Louisiana whilst a student of theology.

Robert S. Finley studied law, and entered upon the practice in Cincinnati with flattering prospects of success; but the love of Christ and his cause led him to abandon the bar for the self-denying and often ill-requited toils of the ministry.

He resided and labored many years in Louisiana, and then in St. Louis. In these localities he was abundant in labors, not only in preaching the gospel, but also as agent of the colonization cause,



which owes much of its prosperity to his labors. He was afterwards pastor of a church in New Jersey for several years. Leaving that field two years ago, he was invited, in connection with his beloved and now surviving wife, to take charge of the Presbyterian Female Institute in this place.

Some one who knew him in past years will doubtless prepare a suitable sketch of his labors and character. The writer can speak for the people among whom his last days were spent, and with whom his dust reposes. In the school-room and in the pulpit he was abundant in labors, often beyond his failing strength. *All* loved and revered him as an eminently holy man, whose habitual aim it was to do good to young and old, bond and free, as God gave him opportunity.

He was remarkable for his daily devotional study of the Bible. As a fruit of this, he was ready, rich and felicitous in the exposition of God's word, both in the pulpit and out of it. In the biblical and Sabbath-school instruction of the young he felt a deep interest, and labored most assiduously and successfully.

During most of his ministerial life, he and Mrs. Finley had a school under their control, in which biblical instruction was made very prominent. For the welfare of their people, many of whom were gratuitously instructed, they labored and prayed in the self-denying spirit

of the gospel. Mr. Finley regarded the Bible as the best book for the school-room, whether the object aimed at was history, poetry, ethics, mental discipline, or the salvation of the soul.

For the instruction of the negroes he had peculiar talents, and his labors among them were abundant and successful.

As a preacher he was edifying, rich in Scriptural truth, plain and clear and chaste in style, and when his bodily health was favorable, earnest and impressive in manner. His labors in Mardisville and other churches in this region were very acceptable.

His illness, which was inflammation of the bowels, ran its fatal course in about nine days, and did not awaken any *special* apprehension until within twenty-four hours of his death. When told that he must die, he received the announcement with the utmost composure; and when reminded shortly before the power of speech failed, that he would soon be at rest, with an emphasis which none but a dying saint could give, he replied, "*O! glorious day!*" On the day appointed for the closing exercises of the school, we laid down the teacher, the man of God, the tender husband, the friend of the young, in his narrow bed, and turned away in grief, feeling that we had lost a *good man whom we all loved.*

A. B. M.

#### Wanted—Twenty Worthy and Enterprising Colored Families,

TO PLANT A NEW INTERIOR SETTLEMENT ON THE HIGHLANDS OF NEW JERSEY IN LIBERIA.

THIS upland district is represented as healthy and inviting, elevated some six hundred feet above the sea, and well adapted to agricultural purposes. President Benson informs the New Jersey So-

ciety "that the great thoroughfare from the far interior leads through this tract, that caravans of two hundred or more natives, laden with the rich commodities of the country, pass and repass through it,"

and adds "that not much less than half the exports from Liberia are from the county of Grand Bassa. It has the best camwood shipped from the coast." Experience at Carey'sburgh has confirmed the expectation that the dangers of acclimation will diminish as emigrants retire from the seashore, and add the motive of health to other reasons for the multiplication of interior settlements. The site of this proposed town is, we are informed, from twenty to twenty-five miles from the mouth of the St. John's River, and to be approached by boats for one-half the distance. The Liberian Government is disposed to co-operate with the Society in opening a road, and preparing for the arrival of emigrants. The Society will see that houses are constructed and lands appropriated for their benefit. Who among our free colored people will stand forth and bear witness that they are worthy of liberty and her highest advantages? Who among them will say we will do for Africa what the Pilgrims to Plymouth and of Jamestown did for America? Who among them will duly regard the best interests of their posterity and their race, and by deeds worthy of those made free by the Son of God, show themselves partakers of his spirit, and dedicated to the cause for which he died? Who of them will forward from the shores of Liberia towards the rising sun, the standard of civilization and the sign of the Cross? Who will lay on enduring foundations on the elevated site of this New Jersey tract, a town to bear the venerated name of FINLEY? Memorable are the words of Mr. WEBSTER:

"There are half a million of persons in the United States, of the African race, free.

"Well, it is a great work to place them in a condition and in a place in which they may not only be free, but in which they may be subject to no feeling of inferiority. No man flourishes, no man grows in a conscious state of inferiority, any more than a vegetable grows in the dark. He

must come out. He must feel his equality. He must enjoy the shining sun in the Heavens as much as those around him before he feels that he is in all respects a man. [Applause.] Now it appears to me that this emigration is not impracticable. What is it to the great resources of this country, to send out a hundred thousand persons a year to Africa? In my opinion, without any violation of the analogies which we have followed in other cases, in pursuance of our commercial regulations, upon the same principles as have already been stated by the honorable gentleman from Tennessee, who has addressed the meeting; it is within our Constitution—it is within the powers and provisions of that Constitution, as a part of our commercial arrangements, just as we enter into treaties and pass laws for the suppression of the slave-trade. If we look now to other instances, we shall see how great may be the emigration of individuals, with slight means from government.

"I wish prosperity to this institution. I wish to see that done which shall comport most with the interests and the character and the improvement of all those persons of color who are free, and who choose to go to a country of their own. I think it is for their interest.

"I believe it is expedient to follow the example of the patriarch, and say to these our black fellow-citizens, take the right hand and we will take the left. Let us be harmonious, and let us wish each other well; let us do all that we can for the harmony and the happiness of us all, but trust to God that in your destiny, in the land of your fathers, you will be happier than you are here, and trust to God also, that when you shall have left us, you will leave us, not less happy than if you were to remain among us."

Surely there are more than twenty families (a thousand rather) of our colored brethren who will FEEL THE NOBLE MOTIVES INVITING THEM TO THIS ENTERPRISE.

### African Superstition and the Slave-Trade.

Among the papers on the African slave-trade, printed by order of the British Parliament for 1859, we find the following letter from Colonel Campbell, Consul at Lagos:

LAGOS, February 7, 1859.

MY LORD: About two years since, I reported the death of the King of Da-

homey. I did not make that report lightly, for it was generally believed throughout the country that the event had taken place; even the slave-traders at Whidah gave currency to the report. Some months later it was ascertained that Gezo was not dead. I believe I may now safely report to your Lordship that Gezo is dead, and that he has been so several weeks. The funeral obsequies of the great slave hunter and

dealer took place about six weeks since, at Abomey; at which ceremony all the slave dealers of Whidah and the other Dahomian ports assisted, each carrying up his quota of unfortunate human beings to be slaughtered, and such presents of merchandise, &c., as they thought would satisfy and ingratiate them with the new Sovereign of Dahomey. The notorious Domingo Martins, although, it is stated, on the verge of bankruptcy, carried up large quantities of merchandise, rum, gunpowder, and tobacco, &c.; he took up also as gifts to the departed monarch, to be buried with him, that he may carry them in the other state of existence, which the superstition of the Dahomian and other pagan nations believe those who have departed this life to be transported to immediately after death, a large silver salver upon which shone brightly 170 new dollars, and a beautiful representation of an oak tree in frosted silver, about 30 inches high, to the leaves of which were fastened small hooks, and upon which hooks were hung some hundred of the purest Spanish segars, doubtless with the supposition that the deceased monarch would, in the other state of existence, console himself with their fragrance, while lamenting that his days of human slaughter and slave hunts had passed away.

The new monarch, it is stated, publicly proclaimed his intention to follow in the steps of his father, and to continue slave hunts and the slave trade. It is stated in proof of this determination, that he has left his town accompanied by as large a force as he can muster.

Besides the slave traders of Whidah, &c., who I expect were compelled to attend and to contribute to the barbarous rites performed at Abomey; some English traders at Badagry, from curiosity it is to be hoped, attended those rites, and from one of them present, I am informed, that 800 human beings were slaughtered; that 2,000 was the number intended to be sacrificed, but it was found impossible to obtain so many, probably from the difficulty of obtaining slaves, owing to their

present high value for shipment and for domestic use. I have, &c.,

(Signed) B. CAMPBELL.

In the British House of Commons, August 17th, Lord Fermoy called attention to a statement "that His Majesty Badahung, King of Dahomey, was about to make the Grand Custom in honor of the late King Gezo."

"Determined to surpass all former monarchs in the magnitude of his ceremonies to be performed on this occasion, Badahung has made the most extensive preparations for the celebration of the Grand Custom. A great pit has been dug, which is to contain human blood enough to float a canoe. Two thousand persons will be sacrificed on this occasion. The expedition to Abeokuta is postponed, but the king has sent his army to make some excursions at the expense of some weaker tribes, and has succeeded in capturing many unfortunate creatures. The young people among these prisoners will be sold into slavery—and the old persons will be killed at the 'Grand Custom.'

"He need not impress upon the House the importance of taking some steps to prevent this awful sacrifice. It might, indeed, be already too late for interference, but probably there was yet time, as the victims could not be collected very speedily. No time should be lost in impressing upon the king of Dahomey the propriety of abandoning that frightful custom, and the kings of that country had always been inclined to listen to advice from England."

"Mr. C. FORBES said it was unnecessary to remind the noble lord [Fermoy] that Dahomey was not one of Her Majesty's colonies. He feared that the announcement of a contemplated human massacre by that monarch was too true. As soon as it came to the knowledge of the Noble Lord [John Russell] he sent a solemn message to the King of Dahomey, remonstrating with him, and warning him that if he carried out his design Her Majesty's Government would take hostile proceedings against him in any part of his territory."

### Intelligence.

**THE SLAVE TRADE.**—The New York Post gives a list of *eighty-three* American vessels which have been taken while engaged in the slave trade during the last eighteen months. Add to these some half dozen that have gone through the Sound, whose names could not be ascertained; some twenty more detained under suspicion; then calculate how many more must

have escaped and be prosecuting the traffic successfully, in order to render the business sufficiently profitable to survive such losses, and then the reader will have some conception of the nature and origin of the trade which has so noisily developed itself, and made New York the great centre of the traffic in African slaves.

**LIBERIA REPELLED.**—It will be remembered that the Liberian brig *E. N. Roye*, commanded by her owner of the same name, arrived at this port from Monrovia several months ago, with a valuable cargo. Contrary to expectations, this vessel was subjected to heavy duties, in common with other foreign shipping. The result is, that Captain Roye now trades with England, where he arrived on the 16th of last May, with a large cargo, comprising among other products, thirty-seven tons of camwood, six hundred and seventeen pounds of ivory, twenty-five thousand eight hundred and forty-five gallons of palm oil, four thousand eight hundred and forty-eight pounds of sugar, and five hundred and eighty-one ounces of gold dust.

Another Liberian vessel, the schooner *Moses Shepard*, was loading at last accounts for the same destination. It is unfortunate that something could not have been done to encourage Liberian merchants in their trade with the United States, their natural ally and patron.

Information has been received in Egypt of the death of Mr. Plowden, English Consul in Abyssinia. He is stated to

have died of wounds received in an attack made upon him by one of the chiefs under Negonsi, the rebel Governor of Tigré, while he was travelling through that province, on his way from Gondar to Massowa. He was ransomed by King Theodore for \$1,000; but was already in a dying state. The assistance rendered to the Governor of Tigré by the French, in return for the grant of territory which he has made to them on the sea coast, is said to be largely contributing toward enabling him to resist the authority of Theodore.

**MISSIONARIES TO LIBERIA.**—The Rev. M. Officer and Mr. Heigerd, sent by the Lutheran Missionary Society to Africa, arrived safely in the Republic of Liberia, after a very pleasant voyage of thirty-five days. They at once commenced preparing to enter upon their missionary work.

The colored population of Philadelphia is from 20,000 to 25,000. They own property to the amount of nearly \$3,000,000, and have churches and schools valued at from four hundred to five hundred thousand dollars.

#### More than Fifteen Hundred Africans Landed at Monrovia.

It is announced from Norfolk by a despatch of the 27th ult., that an unknown brig (supposed to be the *Storm King*) had arrived at that port, thirty days from Monrovia, in charge of Lieut. Hughes of the United States Navy, a prize slave-ship to the steamer *San Jacinto*. She brings intelligence of the capture of the *Erie* by the United States steamer *Mohican*. President Benson, in his despatch by this vessel to the American Colonization Society says, "during the present week, (8th of August,) two prizes were brought in within eighteen hours of each other; the first a brig, supposed to be the *Storm King* of New York, prize to the *San Jacinto*, with 615-20 recaptives; the other the ship *Erie* of New York, with 897 recaptives; making over 1,500. Both vessels were captured near Congo. Several other prizes are ex-

pected up from the south coast momentarily, so that I doubt not at all, taking those that will likely be captured on the coast of Cuba, with those that will be captured on this coast, that the number of recaptives that will be brought to this Republic by American cruisers, to be landed, will within the next three months reach as high as ten or twelve thousand. Those now here, with those on the way from the United States will be over 3,000."

What the Government of the United States will do, and what the American Colonization Society can do to enable Liberia to survive and to prosper when invaded by such a flood of ignorance and barbarism, are questions of grave import, which demand immediate consideration by all true friends of that Republic.

#### Acknowledgment.

We have the honor to acknowledge the receipt of a bag containing eighty pounds of the best of all coffee, from President

Benson, gathered from his own farm, at Grand Bassa. Those who are acquainted with this tropical luxury and its varieties, have united in the opinion that neither

Java or Arabia produce anything superior, or even equal to the coffee of Liberia. Grand Bassa has thus far taken the lead in its cultivation, yet it may thrive equally in other districts of the Republic, and we have no doubt, that in less than thirty

years it will bring wealth to thousands in that country. Thankful may the good people of that Republic be for a Chief Magistrate so eminently public spirited, sagacious, magnanimous, and Christian, as President Benson.

### Honorable Liberality.

WM. HOLLISTER, of Newbern, North Carolina, in a note of September 15th, to the Financial Secretary, enclosing \$770 for the Society, states that a legacy of \$500 had been left to it, some years ago, by his mother, Mrs. J. T. Hollister, which in consequence of some informality in mentioning the name of the Society, the

executors were not at liberty to pay, and adds:

"The heirs of her estate being desirous of paying this with interest at 6 per cent., since 1851, I enclose to your order my check on the Merchants' Bank, New York, for \$770; the receipt of which please acknowledge, from the heirs of Mrs. Hollister."

### Obituary Notices.

WE observe with deep sorrow the recent death of HON. ANTHONY D. WILLIAMS, late superintendant at Cape Mount, announced in the Liberia Herald for August. Mr. Williams was one of the earliest settlers in Liberia, had filled several important offices, was eminently useful, and for his virtues and Christian zeal and charity, generally known and beloved.

In the death of JOSIAH F. POLK, Esq., of this city, the cause of Africa has lost an early, judicious, able, and ardent friend. Thirty years ago Mr. Polk visited many of the south western States, everywhere won friends to himself and the cause, and organized several State and other Auxiliary Societies. To whatever he thought right he was dedicated without doubt, and without fear. The Christian virtues illumined his life in a spirit of universal philanthropy.

### Receipts of the American Colonization Society.

From the 20th of August to the 20th of September, 1860.

#### MAINE.

By Rev. F. Butler:

*Calais*.—Hon. George Downes, Hon. J. S. Cooper, \$5 each, Francis Swan, Esq., \$4; John Stickney, Esq., \$3, in part to constitute Rev. Seth H. Keeler a life member. . . . . 17 00  
*Eastport*.—Hon. Biou Bradbury. . . . . 3 00  
*East Machias*.—Hon. M. J. Talbot, \$5; Hon. J. A. Lowell, W. H. Pope, Esq., \$2 each; C. H. Talbot, \$1. . . . . 10 00  
*Ellsworth*.—E. Hale, Esq., \$2; Rev. Sewal Tenny, \$1. . . . . 3 00  
*Machias*.—Hon. S. A. Morse, \$5; W. H. Hemenway, Esq., \$2. . . . . 7 00  
40 00

#### MASSACHUSETTS.

*Lowell*.—L. Keese, Esq., to con-

stitute Alfred Dran, of Lasalle, Ill., a life member. . . . . 50 00  
*Newburyport*.—Ladies' Colonization Society, by Mrs. Harriet Sanborn, Jr., to constitute the Rev. Wm. Horton, D. D., a life member. . . . . 45 00  
95 00

#### CONNECTICUT.

By the Rev. J. Orcutt, (\$233, viz: *Southport*.—Frédrick Marquand, \$30; W. W. Wakeman, \$25; Z. B. Wakeman, \$20; Moses Bulkley, \$6; Miss Delia Perry, \$3; Charles Bulkley, \$2. . . . . 85 00  
*New Britain*.—Henry Stanley, \$30; F. H. North, \$25; C. B. Erwin, Oliver Stanley, each \$10, H. E. Russel, G. M. Landers, each \$5; Mrs. Rockwell, \$3; G. M. Seymour, \$1. . . . . 89 00

<i>Merrick</i> .—Mrs. Walcott Hunt- ington .....	6 00
<i>Enfield</i> .—Mrs. Dr. Hamilton...	5 00
<i>Farmington</i> .—Henry Mygatt, \$5; Fisher Gay, \$2; J. E. Cowles, W. M. Wadsworth, each \$1; Mrs. H. W. Cowles, 50 cts....	9 50
<i>Danbury</i> .—Russell Hoyt, Geo. Starr, each \$5, Dr. Ryder, Rev. Mr. Irving, each \$1.....	12 00
<i>Stratford</i> .—Col. Loomis, Miss Bronson, Mrs. Linsley, each \$2, Samuel Booth, \$1.....	7 00
<i>Clinton</i> .—Dr. Hubbard, \$5; Mrs. Buckingham, \$2; H. A. Elliot, C. A. Elliot, G. E. Elliot, each \$1, J. L. Hull, 50 cts.....	10 50
<i>Saybrook</i> .—George H. Chapman, \$3; Mrs. Ann A. Pratt, Mrs. M. A. Lane, each \$2, Richard Pratt, Edward Ingraham, each \$1.....	9 00

## NORTH CAROLINA.

<i>Newbern</i> .—The heirs of the late Mrs. Janet T. Hollister.....	770 00
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## GEORGIA.

<i>Laningsburg</i> .—E. Atkinson.....	1 00
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## OHIO.

<i>Cedarville</i> .—The Cedarville Aux. Col. Society, to complete John Orr's life membership, \$13, and begin John Trumble's, \$14....	27 00
By John C. Stockton, (\$48) viz: <i>Martinsburg</i> .—U. Reese, Esq., annual donation, \$5; Rev. H. Hervey, \$2; A. Barnes, \$2; S. Ross, and J. Boggs, \$1 each, \$2; others \$1 50, \$12 50.— <i>Muskingum</i> .—W. Adams, \$5; J. McDonald, \$3; others, \$2 50, \$10 50.— <i>Adams Mills</i> , M. Scott, annual donation, \$10 Mrs. Mary Smith, \$5; P. W. Hamilton, \$2; others, \$7. \$24.	48 00

## INDIANA.

<i>Lafayette</i> .—Legacy by the late H. L. Ellsworth.....	1,000 00
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## FOR REPOSITORY.

<i>MAINE</i> .—By Rev. E. Butler:— <i>Calais</i> .—E. A. Barnard, Esq., \$5, to Jan. '61, J. Stickney, Esq., \$2, to July '60, Sawyer and Robbins, \$3 to date, Dea. S. Kelley, \$1, to Feb. '60. <i>Eastport</i> .—Geo. A. Peabody, Esq., \$3, to Oct. '59, E. H. Andrews, Esq., \$3, to date, Hon. M. Balkam, \$1, to Jan.	
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'61, Mrs. Anna O. Buck, \$2, to date. <i>East Machias</i> .—Hon. J. A. Lowell, \$3, to Aug. '60, Wm. H. Pope, Esq., \$3, to Aug. '60, P. T. Harris, Esq., deceased, by Mrs. P. T. Har- ris, \$3, to date. <i>Ellsworth</i> .— Dea. Samuel Dutton, \$1, to Aug. '60, J. W. and T. D. Jones, \$1, to Aug. '60, E. Hale, Esq., \$1, to Sep. '61. <i>Machias</i> .—W. H. Hemenway, Esq., Hon. W. B. Smith, \$3 each, to Aug. '60, J. Sargeant, Esq., \$3, to date. <i>Portland</i> .— Rev. Roger S. Howard, \$2, to Jan. '60—\$43. <i>Waterford</i> .— Dea. A. Gage, in full, \$3. <i>East- port</i> .—E. T. Sabine, to July, '59, \$2.....	48 00
<i>NEW HAMPSHIRE</i> .— <i>Wilton</i> .— Hon. Wm. Parker, in full....	3 00
<i>VERMONT</i> .— <i>Springfield</i> .—Mrs. Eliza W. Barnard, to Dec. '61.	3 00
<i>MASSACHUSETTS</i> .— <i>Nedfield</i> .— Mrs. R. H. Crane, to Sep. '60.	5 00
<i>CONNECTICUT</i> .— <i>Higganum</i> .—Sel- den S. Walkeley, in full.....	3 50
<i>VIRGINIA</i> .— <i>Richmond</i> .—Thomas Sampson, to Jan. '61, \$2. <i>Berry- ville</i> .—Mrs. S. E. T. Stribbling, to Feb. '60, \$3.....	5 00
<i>DISTRICT OF COLUMBIA</i> .— <i>Wash- ington</i> .—Wm. B. Dayton, to Sep. '61.....	1 00
<i>GEORGIA</i> .— <i>Laningsburg</i> .—E. At- kinson, to Oct. '63.....	4 00
<i>ALABAMA</i> .— <i>Marion</i> .—E. A. Blunt, to Jan. '61, \$3. <i>Sumterville</i> .— J. Brown, in full, \$2.....	5 00
<i>KENTUCKY</i> .— <i>Louisville</i> .—Dr. N. Y. Banks, in full, \$4. <i>Hender- son</i> .—G. W. Priest, to Sep. '61, \$1.....	5 00
<i>OHIO</i> .— <i>Cleveland</i> .—J. F. Clark, in full, \$1. <i>Canton</i> .—E. Ball, to Jan. '61, \$1. <i>Piqua</i> .—E. Crosby, to Jan. '61, \$4. <i>Martinsburg</i> .—U. Reese, to April '61, \$1.....	7 00
<i>MICHIGAN</i> .— <i>Nankin</i> .—David Cud- worth, to Jan. '61.....	2 00
<i>ILLINOIS</i> .— <i>Abingdon</i> .—John Craw- ford, to Sep. '60.....	3 00
<i>MISSOURI</i> .— <i>Eagleville</i> .—John J. Richardson, to Oct. '61.....	1 00

Total Repository.....	95 50
" Donations.....	444 00
Legacies.....	1,770 00
Aggregate.....	\$2,309 50

Oct. 16. 1860.